## NEW TESTAMENT MISQUOTES OF SCRIPTURE FROM THE “OLD TESTAMENT” / TANAKH / HEBREW BIBLE

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**NEW TESTAMENT**

Mat 1:18  Now the birth of Messiah Jesus took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit.
Mat 1:19  And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly.
Mat 1:20  But as he considered these things, behold, an angel of YHVH appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit.
Mat 1:21  She will bear a son, **and you shall call his name Jesus**, for he will save his people from their sins."
Mat 1:22  All this took place to fulfill what YHVH had spoken by the prophet:
Mat 1:23  "Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" (which means, God with us).
Mat 1:24  When Joseph woke from sleep, he did as the angel of YHVH commanded him: he took his wife,
Mat 1:25  but knew her not until she had given birth to a son. **And he called his name Jesus.**

**TANAKH**

Isa 7:14  Therefore YHVH himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.
Isa 7:15  He shall eat curds and honey when he knows how to refuse the evil and choose the good.
Isa 7:16  For before the boy knows how to refuse the evil and choose the good, the land whose two kings you dread will be deserted.

**COMMENTS**

Isa 7:14 was a prophecy given to King Ahaz. The Hebrew word “almah” in that verse should be translated as “a young woman/maiden”. If the reference was to a virgin, then the Hebrew word “betulah” would have been used. There is also a definite article “the” before this word, thus Isaiah was referring to a specific young woman/maiden who was around at that time and known to both Isaiah and King Ahaz. This “sign” was fulfilled in King Ahaz’s time ie before this boy who was to be born “knows how to refuse the evil and choose the good”, which by Jewish custom was around 13 years of age, both the kings of Syria and Israel would be killed.

IF it is argued that “almah” can also be translated as “virgin” and that this prophecy has a double fulfillment ie during King Ahaz’s time and again for Mary, then Mary’s “virgin birth” would not have been unique ie the maiden during King Ahaz’s time would have had a much earlier “virgin birth”.

Note that the angel told Joseph to name his son “Jesus”, which he did in Mat 1:25. Joseph did not name his son “Immanuel” as per the prophecy/instruction of Isa 7:14.
| Mat 2:14 | And he rose and took the child and his mother by night and departed to Egypt |
| Mat 2:15 | and remained there until the death of Herod. This was to fulfill what YHVH had spoken by the prophet, "Out of Egypt I called my son." |

| Hos 11:1 | When Israel was a child, I loved him, and out of Egypt I called my son. |
| Hos 11:2 | The more they were called, the more they went away; they kept sacrificing to the Baals and burning offerings to idols. |

| Jer 31:15 | Thus says YHVH: "A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children; she refuses to be comforted, because they are no more." |
| Jer 31:16 | Thus says YHVH: "Keep your voice from weeping, and your eyes from tears, for there is a reward for your work, declares YHVH, and they shall come back from the land of the enemy. |
| Jer 31:17 | There is hope for your future, declares YHVH, and your children shall come back to their own country. |

| Ex 4:22 | “Then you shall say to Pharaoh, ‘Thus says YHVH, Israel is my firstborn son.’” |

The “son” in Hos 11:1 refers to the children of Israel coming out from Egypt and is not a prophecy about Jesus. This is further confirmed by Hos 11:2 where it says this “son” sacrificed to the Baals. Surely this cannot refer to Jesus.

The verse is correctly quoted but out of context. In Jer 31, Jeremiah is not talking about children being destroyed. He is talking about children taken into captivity but he prophesies that they will eventually be brought back to the land of Israel.

In the Old Testament/Hebrew Bible, there is no record of any prophet(s) saying, “He shall be called a Nazarene.”, in reference to the Messiah.
<table>
<thead>
<tr>
<th>Mat 11:10</th>
<th>For this is he (Jesus is referring to John the Baptist), of whom it is written, “Behold, I send my messenger before your face, who will prepare your way before you.”</th>
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<tr>
<td><strong>Isa 40:3</strong></td>
<td>A voice cries: “In the wilderness prepare the way of YHVH; make straight in the desert a highway for our God. <strong>Mal 3:1</strong> “Behold, I send my messenger, and he will prepare the way before Me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says YHVH of hosts.</td>
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<td>Mat 11:10 has Jesus supposedly quoting from Scripture as though YHVH had spoken to him in the past to tell him that a messenger will be sent to prepare the way for him and he is now confirming that John the Baptist is this messenger. However, it is unsure where Jesus is quoting from, for no such verse exists in the Old Testament/Hebrew Bible.</td>
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<td>In the gospel of Mark, chapter 1, Jesus is said to be quoting from the prophet Isaiah. The closest verse would be Isa 40:3. However, this is a voice crying to “prepare the way of YHVH”.</td>
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<td>Malachi 3 has a messenger being sent to prepare the way, but again, for YHV. And this messenger prepares the way by refining/purifying the priests that they will know how to offer proper sacrifices to YHVH. Only then will YHVH come and He comes to sit in judgment (Mal 3:5).</td>
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<td>There is no prophecy of a messenger who comes to prepare the way for the Messiah.</td>
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<td>Mat 12:5</td>
<td>Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless?</td>
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<td>Mal 3</td>
<td>There is no such verse in the Old Testament/Hebrew Bible.</td>
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Mat 12:16 and he (Jesus) ordered them not to make him known.
Mat 12:17 This was to fulfill what was spoken by the prophet Isaiah:
Mat 12:18 "Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles.
Mat 12:19 He will not quarrel or cry aloud, nor will anyone hear his voice in the streets;
Mat 12:20 a bruised reed he will not break, and a smoldering wick he will not quench, until he brings justice to victory;
Mat 12:21 and in his name the Gentiles will hope."

Psa 78:1 A Maskil of Asaph. Give ear, O my people, to my instruction; incline your ears to the words of my mouth!
Psa 78:2 I will open my mouth in a parable; I will utter dark sayings from of old, things that we have heard and known, that our fathers have told us.
Psa 78:3 We will not hide them from their children, but tell to the coming generation the glorious deeds of YHVH, and His might, and the wonders that He has done.
Psa 78:4 He established a testimony in Jacob and appointed a law in Israel, which He commanded our fathers to teach to their children,
Psa 78:5 that the next generation might know them, the children yet unborn, and arise and tell them to their children,
Psa 78:6 so that they should set their hope

Isa 42:1 Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations.
Isa 42:2 He will not cry aloud or lift up his voice, or make it heard in the street;
Isa 42:3 a bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice.
Isa 42:4 He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law.

Psa 78:7 From Isa 41:8-9, 24 the “servant” and the one “chosen” is Israel, not an individual.
In Isa 42:18-19 the “servant” is deaf and blind. In Isa 42:17, the “servant” has sinned against YHVH by turning to other gods but remains called as a “servant” nonetheless. This “servant” therefore cannot be Jesus.
The quote in Matt 12 has left out Isa 42v4 altogether – this passage is about Israel bringing truth, justice and the Law to the other nations. It is not about an individual the Gentiles will believe in.
Matt 12v21 was NOT spoken by Isaiah – it was added into the Matthew quote.

Asaph was not a prophet. He was either an individual or a group of temple singers/transcribers and this psalm is in all likelihood the words of King David.

“Dark sayings” – in most other translations: hard question, riddle, proverb, sentence, puzzle. But here it is quite clear – it is NOT “what has been hidden since the foundation of the world” – these words are not in the Old Testament – it is merely referring to a difficult matter from days of old because v3 tells us that they are “things that we have heard and known, that our fathers have told us.” – and this matter is that the older generation had strayed from God and the psalmist (David) is hoping the new generation will NOT be like them.
And the blind and the lame came to him in the temple, and he healed them.

But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, “Hosanna to the Son of David!” they were indignant, and they said to him, “Do you hear what these are saying?” And Jesus said to them, “Yes; have you never read, ‘Out of the mouth of infants and nursing babies you have prepared praise’?”

Then was fulfilled what had been spoken by the prophet Jeremiah, saying, “And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, and they gave them for the potter’s field, as YHVH directed me.”

The “I” in v2 refers to Asaph or King David. It is not a reference to a Messianic figure born directly from God because he talks about “our fathers”.

Read Psa 8 in its entirety – it is about praise for YHVH and for His creation. Mat 21:6 has quoted Psa 8 totally out of context and changed the words to reflect “praise” after Jesus had been praised, so that it would look like Jesus had fulfilled this “prophecy”. There is no prophecy in this psalm – it is a psalm of praise to YHVH.

There is nothing in Jeremiah about 30 pieces of silver.

Christians have claimed that it is a ‘typo error” in Mat 27:9 and that the quote is from Zechariah 11:12-13.

Then I said to them, “If it seems good to you, give me my wages; but if not, keep them.” So they weighed out as my wages thirty pieces of silver.

Then YHVH said to me, “Throw it to the potter”—that princely price at which I was priced by them. So I took the thirty pieces
of silver and threw them into the house of YHVH to the potter.

**Zec 11:13 is more correctly translated as:**
YHVH said to me, “Throw it to the temple treasury --that princely price at which I was priced by them. So I took the thirty pieces of silver and threw them into the house of YHVH to the temple treasury.

In Zech 11:12-13, Zechariah is asking the people to weigh out what they think YHVH is worth and to give that as an offering - they valued Him at just 30 pieces of silver. So in v13 YHVH asks Zechariah to give/throw the paltry sum to the treasury of the temple.

The Hebrew word is otzar. It is close to yatzer which can be “one who forms” or a potter but in context, it is the treasury of the temple.

In any case, Matthew’s quote does not exist in the Old Testament.
Mark

Mar 1:2 As it is written in Isaiah the prophet, “Behold, I send my messenger before your face, who will prepare your way, (1st part of Mal 3:1)

Mar 1:3 the voice of one crying in the wilderness, “Prepare the way of YHVH, make his paths straight.”

Mal 3:1 Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says YHVH of hosts.

Isa 40:3 A voice cries: “In the wilderness prepare the way of YHVH; make straight in the desert a highway for our God.

Isa 40:4 Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain.

Isa 40:5 And the glory of YHVH shall be revealed, and all flesh shall see it together, for the mouth of YHVH has spoken.”

Isa 40:6 A voice says, "Cry!" And I said, "What shall I cry?" All flesh is grass, and all its beauty is like the flower of the field.

Isa 40:7 The grass withers, the flower fades when the breath of YHVH blows on it; surely the people are grass.

Isa 40:8 The grass withers, the flower fades, but the word of our God will stand forever.

Mark 1:2-3 is actually quoted from 2 separate parts of Scripture. V2 quotes only the 1st part of Mal 3:1 and not its entirety. V3 is quoted from Isa 40:3. By putting these 2 separate verses together, it seems to suggest that John the Baptist is the “voice in the wilderness” that is called to announce the coming of Messiah Jesus.

But if you look at Mal 3:1 in context, it is talking about the Day of YHVH, when YHVH comes back to judge the earth – Mal 3v5. It is not about a messenger who comes to announce the Messiah. In fact, Mal 3 talks about the “messenger or angel of the covenant” or the Messiah coming together with the Father to judge the earth.

If we look at the whole of Isa 40, it is about comforting YHVH’s people. In v6, a voice asks Isaiah to “Cry out!” and he asks, “What shall I cry?” and he is then told to tell the people that YHVH’s word stands forever – v8. It talks about YHVH the Creator and the foolishness of idolatry and about YHVH as the Eternal Elohim. IT IS NOT ABOUT A COMING MESSIAH.

There are no prophecies in the OT of things that are to happen to Elijah.

Mark 9:13 But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written of him.
Luke

Luk 3:4  As it is written in the book of the words of Isaiah the prophet, "The voice of one crying in the wilderness: 'Prepare the way of the Lord, make his paths straight.'
Luk 3:5  Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough places shall become level ways,
(from Isa 40:3-4)

Luk 3:6  and all flesh shall see the salvation of God.''
(from 2nd part of Isa 52:10)

Isa 40:3  A voice cries: "In the wilderness prepare the way of YHVH; make straight in the desert a highway for our God.
Isa 40:4  Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain.
Isa 40:5  And the glory of YHVH shall be revealed, and all flesh shall see it together, for the mouth of YHVH has spoken."

Isa 52:10  YHVH has bared his holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.
(YHVH hath made bare his holy arm in the eyes of all the nations); and all the ends of the earth shall see the salvation of YHVH.

Luk 24:46  and (Jesus) said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead,
Luk 24:47  and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem.

Compare this to Mark 1:2-3 - Mal 3:1 is not quoted.

Here in Luke 3:4-6, the first two verses are quoted from Isa 40:3-4, with a small part of it left out - in the desert for our God.
Isa 40:5 says all flesh shall see the glory of YHVH but Luke 3:6 does not quote this. Instead, it jumps 12 chapters ahead and quotes the second half of Isa 52:10 - And all flesh shall see the salvation of YHVH.

If one is going to quote from Scripture, one should quote the relevant verses in its entirety, in its original and proper context, to arrive at the message. To quote from one part and then draw your conclusion by quoting from another part of Scripture, is just to get the doctrine you want to get across, without due regard for the context of the verses.

There is NO prophecy in the OT that the Messiah would rise from the dead after 3 days or that repentance and forgiveness of sins should be proclaimed in his name.
**John**

Joh 2:13  The Passover of the Jews was at hand, and Jesus went up to Jerusalem.

Joh 2:14  In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there.

Joh 2:15  And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables.

Joh 2:16  And he told those who sold the pigeons, "Take these things away; do not make my Father’s house a house of trade."

Joh 2:17  His disciples remembered that it was written, "Zeal for your house will consume me."

Joh 2:18  So the Jews said to him, "What sign do you show us for doing these things?"

Joh 2:19  Jesus answered them, "Destroy this temple, and in three days I will raise it up."

Joh 2:20  The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?"

Joh 2:21  But he was speaking about the temple of his body.

Joh 2:22  When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

**Psalm 69**

Psa 69:5  O God, you know my folly; the sins I have done are not hidden from you.

Psa 69:6  Let not those who hope in you be put to shame through me, O Lord GOD of hosts; let not those who seek you be brought to dishonor through me, O God of Israel.

Psa 69:7  For it is for your sake that I have borne reproach, that dishonor has covered my face.

Psa 69:8  I have become a stranger to my brothers, an alien to my mother’s sons.

Psa 69:9  For zeal for your house has consumed me, and the reproaches of those who reproach you have fallen on me.

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The text “zeal for your house has consumed me” does appear in Ps 69 but the psalmist of Ps 69 declared himself to be a foolish sinner (v5) so this psalm cannot be referring to Jesus who is supposed to be sinless.

There is NO prophecy in the Scripture that the Messiah would rise from the dead after 3 days.
Joh 7:38  He who believes in Me, as the Scripture has said, “out of his heart will flow rivers of living water.”

Joh 12:37  Though he (Jesus) had done so many signs before them, they still did not believe in him,
Joh 12:38  so that the word spoken by the prophet Isaiah might be fulfilled: "Lord, who has believed what he heard from us, and to whom has the arm of YHVH been revealed?" (Isa 53:1)

Joh 12:39  Therefore they could not believe. For again Isaiah said,
Joh 12:40  "He has blinded their eyes and hardened their heart, lest they see with their eyes, and understand with their heart, and turn, and I would heal them."
(Isa 6:10)
Joh 12:41  Isaiah said these things because he saw his glory and spoke of him.

Joh 19:36  For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken."

Isa 53:1  Who has believed what he has heard from us? And to whom has the arm of YHVH been revealed?

Isa 6:10  Make the heart of this people dull, and their ears heavy, and blind their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed."

Psa 34:15  The eyes of YHVH are toward the righteous and his ears toward their cry.
Psa 34:16  The face of YHVH is against those who do evil, to cut off the memory of them from the earth.
Psa 34:17  When the righteous cry for help,

There is no prophecy in the OT that the Messiah’s bones will not be broken. There are 3 places in the Bible which talks about bones NOT being broken – the Passover lamb in Ex 12:46 and in Num 9:12. And the righteous (plural – God’s servants) in Ps 34.
Joh 20:9  For as yet they did not know the Scripture, that He must rise again from the dead.

YHVH hears and delivers **them** out of all their troubles.

Psa 34:18  YHVH is near to the brokenhearted and saves the crushed in spirit.

Psa 34:19  Many are the afflictions of the righteous, but YHVH delivers **him** out of them all.

Psa 34:20  He keeps all **his** bones; not one of them is broken.

Psa 34:21  Affliction will slay the wicked, and those who hate the righteous will be condemned.

Psa 34:22  YHVH redeems the life of his **servants**; none of those who take refuge in him will be condemned.

There is no prophecy in the OT that the Messiah would rise from the dead.
Acts

Act 1:15 In those days Peter stood up among the brothers (the company of persons was in all about 120) and said.
Act 1:16 "Brothers, the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus.
Act 1:17 For he was numbered among us and was allotted his share in this ministry."
Act 1:18 (Now this man acquired a field with the reward of his wickedness, and falling headlong he burst open in the middle and all his bowels gushed out.
Act 1:19 And it became known to all the inhabitants of Jerusalem, so that the field was called in their own language Akeldama, that is, Field of Blood.)
Act 1:20 "For it is written in the Book of Psalms, "'May his camp become desolate, and let there be no one to dwell in it'; and

"'Let another take his office.'

Ps 69:18 Draw near to my soul, redeem me; ransom me because of my enemies!
Ps 69:19 You know my reproach, and my shame and my dishonor; my foes are all known to you.
Ps 69:20 Reproaches have broken my heart, so that I am in despair. I looked for pity, but there was none, and for comforters, but I found none.
Ps 69:21 They gave me poison for food, and for my thirst they gave me sour wine to drink.
Ps 69:22 Let their own table before them become a snare; and when they are at peace, let it become a trap.
Ps 69:23 Let their eyes be darkened, so that they cannot see, and make their loins tremble continually.
Ps 69:24 Pour out your indignation upon them, and let your burning anger overtake them.
Ps 69:25 May their camp be a desolation; let no one dwell in their tents.

Ps 109:2 For wicked and deceitful mouths are opened against me, speaking against me with lying tongues.
Ps 109:3 They encircle me with words of hate, and attack me without cause.
Ps 109:4 In return for my love they accuse me, but I give myself to prayer.
Ps 109:5 So they reward me evil for good, and hatred for my love.
Ps 109:6 Appoint a wicked man against him;

Starting from Ps 69:5 O God, you know my sins; the wrongs I have done are not hidden from you….. we know that it is David speaking about himself (he acknowledges his is a sinner, so this cannot suddenly be David speaking as for Jesus) and his enemies.

In Acts, while claiming it is “written in the Book of Psalms”, the writer has changed the Scriptures into singular form to suggest that David prophesied about Judas. The actual verse is in the plural and is about David’s enemies.

Starting from Ps 109:8 so that the narrative can continue into the apostles casting lot for Judas’ replacement.

Ps 109 is again about David’s enemies. From v6, it switches to the singular to refer to the leader/king of his enemies and David is asking YHVH to bring judgment onto this enemy, who at that time, was still alive.
But this is what was uttered through the prophet Joel:

"And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy. And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke; the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day.

So Ps 109 is NOT about Judas. V7 - When was Judas ever tried?

If the apostles used v8 as the reason/excuse to cast lot for Judas’ replacement, then did they also go out and enforce the rest of the consequences unto Judas’ family ie make his children beggars etc...

V13 obviously cannot be referring to Judas as his name has been immortalized in the New Testament.
Act 2:21 And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.'

Act 2:22 "Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know--

Act 2:23 this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.

Act 2:24 God raised him up, loosing the pangs of death, because it was not possible for him to be held by it.

Act 2:25 For David says concerning him (Jesus), "I saw the Lord always before me, for he is at my right hand that I may not be shaken;

Act 2:26 therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope.

Act 2:27 For you will not abandon my soul to Hades, or let your Holy One see corruption.

Act 2:28 You have made known to me the paths of life; you will make me full of gladness with your presence.'

Joe 2:32 And it shall come to pass that everyone who calls on the name of YHVH shall be saved.

Psa 16:2 I say to YHVH, "You are my Lord; I have no good apart from you."

Psa 16:3 As for the saints in the land, they are the excellent ones, in whom is all my delight.

Psa 16:4 The sorrows of those who run after another god shall multiply; their drink offerings of blood I will not pour out or take their names on my lips.

Psa 16:5 YHVH is my chosen portion and my cup; you hold my lot.

Psa 16:6 The lines have fallen for me in pleasant places; indeed, I have a beautiful inheritance.

Psa 16:7 I bless YHVH who gives me counsel; in the night also my heart instructs me.

Psa 16:8 I have set YHVH always before me; because he is at my right hand, I shall not be shaken.

Psa 16:9 Therefore my heart is glad, and my whole being rejoices; my flesh also dwells secure.

Psa 16:10 For you will not abandon my soul to Sheol, or let your holy one see corruption.

Psa 16:11 You shall make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures

There is only ONE God – YHVH. Everyone who calls on the name of YHVH ie believes in Him, trusts in Him and chooses to follow His ways, will be saved. Nowhere in the OT is it said that we are saved by grace or by some form of vicarious sacrifice or that we are to believe in that vicarious sacrifice.

David is singing this psalm to YHVH. It is about how he (David) has confidence in YHVH.

The writer of Acts has taken v8 onwards as though these are the words of Jesus, spoken 'prophetically' through David in the middle of his psalm.

In Psalm 16, in Hebrew, this is in the future tense. David is saying YHVH will show him (David) the path of life. These cannot be the
<table>
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<th>Act 20:35</th>
<th>I have showed you all things, how that so labouring you ought to support the weak, and to remember the words of the Master Jesus, how he said, “It is more blessed to give than to receive”.</th>
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<td>forevermore.</td>
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<td>words of Jesus – wouldn’t Jesus already know the path of life?</td>
<td>Although these are good words, there is no record either in the Tanakh or the NT of Jesus ever speaking those words.</td>
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Romans

Rom 1:17 For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."

Rom 3:3 What if some were unfaithful? Does their faithlessness nullify the faithfulness of God?
Rom 3:4 By no means! Let God be true though every one were a liar, as it is written, "That you may be justified in your words, and prevail when you are judged."

Rom 3:10 as it is written: "None is righteous, no, not one;
Rom 3:11 no one understands; no one seeks for God.
Rom 3:12 All have turned aside; together they have become worthless; no one does good, not even one." (from Ps 14:1-3)

Hab 2:4 …..But the righteous person will live by his faithfulness.

Psa 51:4 Against you, you only, have I sinned and done what is evil in your sight, so that you may be justified in your words and blameless in your judgment.

Psa 14:1 To the choirmaster. Of David. The fool says in his heart, "There is no God."
   They are corrupt, they do abominable deeds, there is none who does good.
Psa 14:2 YHVH looks down from heaven on the children of man, to see if there are any who understand, who seek after God.
Psa 14:3 They have all turned aside; together they have become corrupt; there is none who does good, not even one.
Psa 14:4 Have they no knowledge, all the evildoers who eat up my people as they eat bread and do not call upon YHVH?
Psa 14:5 There they are in great terror, for God is with the generation of the righteous.

In Hebrew the word is “emunah” which means faithfulness or steadfastness, not faith. In context, Hab 2:4 is saying that the righteous is rewarded with life for/because of his faithfulness.

Rom 3:4’s ‘as it is written’ cannot be found in the OT. The closest would be Ps 51:4 which talks about YHVH’s just judgment. Rom 3:4 has YHVH being judged.

Rom 3:10-18 seems to suggest that everyone is evil. The OT verses quoted to support this only pick up the description of the evil ones. Paul has conveniently left out the description of the righteous ones.

The first part of Rom 3:10, “None is righteous, no, not one.” is not found in the Hebrew Scriptures. Paul is suggesting that there is no one righteous. But there were many righteous people in the Bible eg Abraham, Noah, David, Job, Ezekiel 3 talks about “a righteous man”, Zacharias/ Elizabeth were considered righteous (Luke 1:6), etc...

Ps 14 is saying that the fools are the ones who are corrupt and none of them does good. These “evildoers” have no knowledge of and
<table>
<thead>
<tr>
<th>Roman Chapter</th>
<th>Verse</th>
<th>Scripture Reference</th>
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<tbody>
<tr>
<td>Rom 3:13</td>
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<td>&quot;Their throat is an open grave; they use their tongues to deceive.&quot; &quot;The venom of asps is under their lips.&quot; (from 2nd parts of Ps 5:9 and Ps 140:3 put together)</td>
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<td>Rom 3:14</td>
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<td>&quot;Their mouth is full of curses and bitterness.&quot; (from 1st part of Ps 10:7)</td>
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<td>Psa 5:9</td>
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<td>For there is no truth in their mouth; their inmost self is destruction; their throat is an open grave; they flatter with their tongue.</td>
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<td>Psa 10:7</td>
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<td>His mouth is filled with cursing and deceit and oppression; under his tongue are mischief and iniquity.</td>
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<tr>
<td>Psa 140:3</td>
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<td>They make their tongue sharp as a serpent's, and under their lips is the venom of asps.</td>
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<td>Deu 6:25</td>
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<td>And it shall be our righteousness, if we observe to do all these commandments before YHVH our Elohim, as He has commanded us.</td>
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<td>Ecc 7:20</td>
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<td>Surely there is not a righteous man on earth who does good and never sins.</td>
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<tr>
<td>Psa 10:17</td>
<td></td>
<td>Lord, You have heard the desire of the humble: You will prepare their heart; You will cause Your ear to do not call on the name of YHVH. They are in fear/danger because YHVH is NOT with them. v5 says YHVH is with the generation of the righteous, so it is incorrect to say, &quot;None is righteous, no, not one.&quot;</td>
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In both Psalms 5 and 140 we find a contrast between two different people:
Ps 5:5 The foolish shall not stand in thy sight: you hate all workers of iniquity.
Ps 5:11 But let all those that put their trust in you rejoice: let them ever shout for joy, because you defend them: let them also that love your name be joyful in you.

Psa 140:13 Surely the righteous shall give thanks to Your name; The upright shall dwell in Your presence.

Contrast with Psa 10:17 Lord, You have heard the desire of the humble: You will prepare their heart; You will cause Your ear to
Rom 3:15  "Their feet are swift to shed blood;  
Rom 3:16  in their paths are ruin and misery,  
Rom 3:17  and the way of peace they have not known."  
(from Isa 59:7-8 with some parts left out)

Rom 3:18  "There is no fear of God before their eyes."

Rom 4:6  just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:  
Rom 4:7  "Blessed are those whose lawless deeds are forgiven, and whose sins are covered;  
Rom 4:8  blessed is the man against whom the Lord will not count his sin."  
(taken from Ps 32:1-2 with last part left out)

Psa 36:1  Transgression speaks to the wicked deep in his heart; **there is no fear of God before his eyes.**

Psa 32:1  Blessed is the one whose transgression is forgiven, whose sin is covered.  
Psa 32:2  Blessed is the man against whom YHVH counts no iniquity, **and in whose spirit there is no deceit.**

Psa 32:3  For when I kept silent, my bones wasted away through my groaning all day long.  

Psa 10:18  To do justice to the fatherless and the oppressed, That the man of the earth may oppress no more.

Contrast with:  
Psa 36:7  How precious is Your lovingkindness, O God! Therefore the children of men **put their trust under the shadow of Your wings.**  
Psa 36:10  Oh, continue Your lovingkindness to **those who know You, And Your righteousness to the upright in heart.**

Righteousness is imputed by keeping Torah:  
Deu 6:24  And YHVH commanded us to observe all these statutes, to fear YHVH our God, for our good always, that He might preserve us alive, as it is this day.  
Deu 6:25  Then **it will be righteousness for us,** if we are careful to observe all these commandments before YHVH our God, as He has commanded us.
Rom 9:25  As indeed he says in Hosea, "Those who were not my people I will call 'my people,' and her who was not beloved I will call 'beloved.'"  
(taken from parts of Hosea 2:23)

Rom 9:26  "And in the very place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'"  
(taken from parts of Hosea 1:10)

Psa 32:4  For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer. Selah
Psa 32:5  I acknowledged my sin to you, and I did not cover my iniquity; I said, "I will confess my transgressions to YHVH," and you forgave the iniquity of my sin.

Hos 2:23  and I will sow her for myself in the land. And I will have mercy on No Mercy, and I will say to Not My People, 'You are my people'; and he shall say, 'You are my God.'"

Hos 1:10  Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, "You are not my people," it shall be said to them, "Children of the living God."

James says:
Jas 2:20  But do you want to know, O foolish man, that faith without works is dead? [8]
Jas 2:21  Was not Abraham our father justified by works when he offered Isaac his son on the altar?
Jas 2:22  Do you see that faith was working together with his works, and by works faith was made perfect?

Ps 32:5  tells us that forgiveness of sins only comes with confession and repentance.

Rom 9:25-26 does quote from Hosea quite accurately. The problem is that the verses have been reversed in the order they appeared. And everything in between has been left out. It’s like telling you the end of a story first….and they all lived happily ever after. And now the beginning of the story is… Once upon a time there was a happy kingdom. So there’s nothing to tell. We’re all happy.

Read Hosea in its entirety. Hosea was told to marry a harlot…..to depict the unfaithfulness of Israel to YHVH. Hosea then prophesies that both Judah and Israel will be conquered and undergo difficult times. But YHVH is faithful and will eventually bring them all back, after they repent of their sins. All this is not mentioned in Rom 9 – no need for repentance. Rom 9 is just giving us the “happily ever after” ending because Paul teaches salvation by faith.
| Rom 9:27 | And Isaiah cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved."
| Rom 9:28 | for YHVH will carry out his sentence upon the earth fully and without delay. |
| Rom 9:27 says “a remnant shall be saved” when the original text says “only a remnant of them will return”. One has to repent and return to YHVH in order to be saved. |
| Rom 9:29 | And as Isaiah predicted, "If the Lord of hosts had not left us offspring, we would have been like Sodom and become like Gomorrah."
| Isa 10:22 | For though your people Israel be as the sand of the sea, only a remnant of them will return. Destruction is decreed, overflowing with righteousness. |
| Isa 10:23 | For YHVH GOD of hosts will make a full end, as decreed, in the midst of all the earth. |
| Isa 1:9 | If YHVH of hosts had not left us a few survivors, we should have been like Sodom, and become like Gomorrah. |
| Isa 10:22-23 is all about. |
| Rom 9:27-28 in 10v20, YHVH says the remnant of Israel will turn from relying on their captors, the Assyrians, to turn back to YHVH. Only a remnant will return. But YHVH is saying that the destruction of the majority is justified because of their wickedness. And this is what Isa 10:22-23 is all about. |
| In 9v8-9, for their pride, for their prophets who teach falsehood, the elders who mislead the people, for their wickedness and cruelty, for their corrupt judges. |
| In 9v14, the people are being judged for their pride, for their prophets who teach falsehood, the elders who mislead the people, for their wickedness and cruelty, for their corrupt judges. |
| In 10v12-14 that He will then punish the Assyrians. |
| So YHVH is using Assyria as his “rod of anger” to punish the House of Israel. But because the Assyrians think they are doing all this in their own strength, they will become very arrogant and YHVH says in 10v20, YHVH says the remnant of Israel will turn from relying on their captors, the Assyrians, to turn back to YHVH. |
| So Rom 9:25-29 is telling the Gentile believers that they are now part of YHVH’s people, they are the remnant who have been saved because of their faith. This is again taking 2 parts of different verses and putting them together to make a ‘doctrine’. |
Rom 9:30  What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; 
Rom 9:31  but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law.  
Rom 9:32  Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone.

Rom 9:33  as it is written, "Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame. (taken from parts of Isa 8:14 and Isa 28:16)

Isa 8:13  But YHVH of hosts, him you shall honor as holy. Let him be your fear, and let him be your dread.  
Isa 8:14  And he will become a sanctuary and a stone of offense and a rock of stumbling to both houses of Israel, a trap and a snare to the inhabitants of Jerusalem.  
Isa 8:15  And many shall stumble on it. They shall fall and be broken; they shall be snared and taken."  
Isa 8:16  Bind up the testimony; seal the teaching among my disciples.  
Isa 8:20  To the teaching and to the testimony! If they will not speak according to this word, it is because they have no dawn.

Isa 28:16  therefore thus says YHVH GOD, "Behold, I am the one who has laid as a foundation in Zion, a stone, a tested stone, a precious cornerstone, of a sure foundation: 'Whoever believes will not be in haste.'

In Rom 9:32, Paul has suggested that 'the works of the law' i.e. keeping the Torah is the 'stumbling stone'. He then added in the 2nd part of Isa 28:16 to say that one needs to believe in the Messiah, to be saved ie that salvation is by faith in the Messiah and not by keeping the Torah.

But if we read Isa 8 in context, it is YHVH Himself, and His ways, that is the 'stumbling stone’. We also know that faith alone is not enough. Faith without works is dead – James 2:17. In fact, in James 2v24, James, says “You see then that a man is justified by works, and not by faith only.

If we cling to YHVH, He will be our sanctuary. If we rebel against Him, then He will be like a stumbling stone, which will cause us to fall.

Look at Isa 8 v 16, 20 – YHVH’s Law is to be sealed up among His people.

1 Pe 2:6 has added in “whoever believes in him will not be put to shame”

What is this ‘sure foundation’ laid in Zion? It is not a person, not a “him” that we are to believe in. It is the nation of Israel – YHVH has covenanted that the children of Israel will eventually be in the Land, His Land and if we study the whole of Isa 28 in context, it is about YHVH's judgment upon Ephraim/Israel who had strayed from Him. They will be judged according to the righteousness of Torah but they will eventually re-learn YHVH’s Torah,
Rom 10:5  For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them.

Lev 18:4  You shall follow my rules and keep my statutes and walk in them. I am YHVH your God.
Lev 18:5  You shall therefore keep my statutes and my rules; if a person does them, he shall live by them: I am YHVH.

Rom 10:6  But the righteousness based on faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down)
Rom 10:7  or "Who will descend into the abyss?" (that is, to bring Christ up from the dead).
Rom 10:8  But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim);

abundantly prosperous in all the work of your hand, in the fruit of your womb and in the fruit of your cattle and in the fruit of your ground. For YHVH will again take delight in prospering you, as he took delight in your fathers,

Deu 30:10  when you obey the voice of YHVH your God, to keep his commandments and his statutes that are written in this Book of the Law, when you turn to YHVH your God with all your heart and with all your soul.
Deu 30:11  "For this commandment that I command you today is not too hard for you, neither is it far off.
Deu 30:12  It is not in heaven, that you should say, 'Who will ascend to heaven for us and bring it to us, that we may hear it and do it?'
Deu 30:13  Neither is it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do it?'
Deu 30:14  But the word is very near you. It is in your mouth and in your heart, so that you can do it.
Deu 30:15  "See, I have set before you today life and good, death and evil.
Deu 30:16  If you obey the commandments of YHVH your God that I command you today, by loving YHVH your God, by walking in his ways, and by keeping his commandments and his statutes and his rules, then you shall live and multiply, and YHVH your God will bless you in the land that you are entering to take possession of it.

Deut 30:8-16 clearly tells us that we are to keep Torah, that it is NOT a mystery, that we do not have to go to heaven or the deepest part of the ocean to look for it – it is simple and right in front of us, that we may do it.

Paul quotes from Deut 30:12 but adds in the part about Christ in parenthesis. He also quotes from v13 and again adds in the part about Christ. Then he misquotes v14 completely by adding his own words: that is, the word of faith, that we proclaim; instead of “that we may do it”.

Rom 10:9 because, if you confess with your mouth that Jesus is Lord and believe in your

He then concludes that all you need is to confess the name of Jesus, believe in your
heart that God raised him from the dead, you will be saved.
Rom 10:10 For with the heart one believes and is justified, and with the mouth one confesses and is saved.

<table>
<thead>
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<th>Rom 10:11</th>
<th>For the Scripture says, <strong>“Everyone who believes in him will not be put to shame.”</strong></th>
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<td>Isa 28:16</td>
<td>therefore thus says YHVH GOD, “Behold, I am the one who has laid <strong>as a foundation in Zion, a stone,</strong> a tested stone, a precious cornerstone, of a sure foundation: <strong>‘Whoever believes will not be in haste.’</strong></td>
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<td>Joel 2:32</td>
<td>And it shall come to pass that <strong>everyone who calls on the name of YHVH shall be saved.</strong></td>
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<td>Rom 10:12</td>
<td>For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him.</td>
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<tr>
<td>Rom 10:13</td>
<td>For <strong>“everyone who calls on the name of the Lord will be saved.”</strong></td>
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<tr>
<td>Rom 10:14</td>
<td>How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?</td>
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heart that YHVH has raised him from the dead and you are saved.

No need for repentance, no need to keep YHVH’s Laws, just believe “by faith”. And all this from misquoting Scriptures that actually tell us that Righteousness comes from following YHVH’s Torah.

Paul has simply quoted the same verses again, lifting a part of the verse from Isa 28:16, to imply that believers in Him (Jesus Christ) will not be put to shame.

The more correct translation from the Hebrew of the last part of Isa 28:16 is ‘the one who trusts/is faithful’ will not have to flee. In context, this refers to YHVH’s judgment against sinners – please read Isa 28 in its entirety and in context – that His people will learn His laws one by one and return to Him, that His laws will be the yardstick used for judgment. Those who believe/trust in/are faithful to these words will not have to flee from YHVH’s wrath.

Following on from Rom 10:9, “the Lord” and “Him” refers to Jesus Christ. But Joel 2:32 clearly tells us that we must call on the name of YHVH to be saved.

Paul then makes a case for going out to preach the gospel ie the good news of **salvation by faith,** by believing in the name of Jesus, and not by following Torah.
<table>
<thead>
<tr>
<th>Rom 10:15  And how are they to preach unless they are sent? As it is written, &quot;How beautiful are the feet of those who preach the good news!&quot;</th>
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<tr>
<td>Isa 52:7  How beautiful upon the mountains are the feet of him who brings good news, who publishes peace, who brings good news of happiness, who publishes salvation, who says to Zion, &quot;Your God reigns.&quot;</td>
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<td>Isa 52:8  The voice of your watchmen—they lift up their voice; together they sing for joy; for eye to eye they see the return of YHVH to Zion.</td>
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<td>Isa 53:1  Who has believed our report?</td>
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<td>Psa 19:1  The heavens declare the glory of God, and the sky above proclaims his handiwork.</td>
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<td>Psa 19:2  Day to day pours out speech, and night to night reveals knowledge.</td>
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<td>Psa 19:3  There is no speech, nor are there words, whose voice is not heard.</td>
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<td>Psa 19:4  Their voice goes out through all the earth, and their words to the end of the world. In them he has set a tent for the sun.</td>
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<td>Psa 19:5  which comes out like a bridegroom leaving his chamber, and, like a strong man, runs its course with joy.</td>
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<td>Psa 19:6  Its rising is from the end of the heavens, and its circuit to the end of them, and there is nothing hidden from its heat.</td>
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<td>Psa 19:7  The law of YHVH is perfect.</td>
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<td>Paul's “good news/gospel” = salvation by believing in the name of Jesus – see Rom 10:9</td>
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<td>But he quotes from Isa 52 where the “good news” is that YHVH will come back to reign in Zion and salvation is for those who call on the name of YHVH – Joel 2:32</td>
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<td>Paul has added in the word “Lord” to suggest that Isaiah is talking to YHVH. But in Isa 53, this question is actually being asked by the kings of the gentile nations that had persecuted the nation of Israel, asking how could it be that YHVH’s power is revealed in favour of a lowly, despised nation like Israel.</td>
</tr>
<tr>
<td>Paul is saying that the good news (of salvation by faith through Jesus) has already gone out BUT the Jews have rejected it. But he quotes totally out of context from Psalm 19 which is actually talking about how the glory of YHVH’s Creation can be seen throughout the ends of the world, that it is revealed without real sound – Ps 19v3.</td>
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<tr>
<td>Psalm 19 goes on to talk about how the law of YHVH is perfect, that they are more to be desired than gold and that in keeping them, there is great reward. Paul has left this part out.</td>
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Rom 10:19  But I ask, did Israel not understand? First Moses says, "I will make you jealous of those who are not a nation; with a foolish nation I will make you angry."

Deu 32:20  And he said, 'I will hide my face from them; I will see what their end will be, For they are a perverse generation, children in whom is no faithfulness.

Deu 32:21  They have made me jealous with what is no god; they have provoked me to anger with their idols. So I will make them jealous with those who are no people; I will provoke them to anger with a foolish nation.

Paul, quoting Deut 32:21 out of context, is saying that YHVH will use the saved, Christian gentiles to provoke the Jews/Israel to jealousy.

What Moses is prophesying in Deut 32 is that the children of Israel, because of their unfaithfulness towards YHVH, will fall into sin and YHVH will then use the Gentile nations to punish them.

In Deut 32:36, YHVH says after the punishment, He will have compassion on His servants (Israel). In v 43, YHVH says He will provide atonement for them.

Moses concludes his prophecy by telling the people:
Deu 32:45  And when Moses had finished speaking all these words to all Israel,
Rom 10:20  Then Isaiah is so bold as to say, "I have been found by those who did not seek me; I have shown myself to those who did not ask for me."
Rom 10:21  But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people.

Rom 11:5  So too at the present time there is a remnant, chosen by grace.
Rom 11:6  But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.

Isa 65:1  I was ready to be sought by those who did not ask for me; I was ready to be found by those who did not seek me. I said, "Here am I, here am I," to a nation that was not called by my name.
Isa 65:2  I spread out my hands all the day to a rebellious people, who walk in a way that is not good, following their own devices;
Isa 65:3  a people who provoke me to my face continually, sacrificing in gardens and making offerings on bricks;
Isa 65:4  who sit in tombs, and spend the night in secret places; who eat pig's flesh, and broth of tainted meat is in their vessels;
Isa 65:5  who say, "Keep to yourself, do not come near me, for I am too holy for you." These are a smoke in my nostrils, a fire that burns all the day.

Deu 32:46  he said to them, "Take to heart all the words by which I am warning you today, that you may command them to your children, that they may be careful to do all the words of this law.
Deu 32:47  For it is no empty word for you, but your very life, and by this word you shall live long in the land that you are going over the Jordan to possess."

In Isa 65, YHVH is intimating that salvation will benefit only those who call upon His name and follow His ways. It is not dependent on "pedigree" or what tribe you come from. Even the non-Israelite/gentile nations can be included as YHVH’s people, IF they seek after Him.

Deu 32:47  For it is no empty word for you, but your very life, and by this word you shall live long in the land that you are going over the Jordan to possess.

So there are basically 2 distinct groups:

“YHVH’s people” who will call upon His name and who will follow His ways/laws/commandments and then there’s “NOT-YHVH’s people”, who do not follow His ways.

Isaiah does not talk about “salvation by faith” or believing upon the name of a messiah, to be saved.

In Rom 11:5-11 Paul is saying that the Jews/Israelites have missed the new message of salvation by faith and it is the Gentiles who have got this message and they will provoke the Israelites to jealousy.
Rom 11:7 What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened.
Rom 11:8 as it is written, "God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day."
Rom 11:9 And David says, "Let their table become a snare and a trap, a stumbling block and a retribution for them;
Rom 11:10 let their eyes be darkened so that they cannot see, and bend their backs forever."

Rom 11:26 And in this way all Israel will be saved, as it is written, "The Deliverer will come from Zion, he will banish ungodliness from Jacob";
Rom 11:27 "and this will be my covenant with them when I take away their sins."

Deu 29:4 But to this day YHVH has not given you a heart to understand or eyes to see or ears to hear.
Psa 69:22 Let their own table before them become a snare; and when they are at peace, let it become a trap.
Psa 69:23 Let their eyes be darkened, so that they cannot see, and make their loins tremble continually.

Isa 27:9 Therefore by this the guilt of Jacob will be atoned for, and this will be the full fruit of the removal of his sin; when he makes all the stones of the altars like chalkstones crushed to pieces, no Asherim or incense altars will remain standing.
Isa 27:10 For the fortified city is solitary, a habitation deserted and forsaken, like the wilderness; there the calf grazes; there it lies

Isa 59:20 "And a Redeemer will come to Zion, to those in Jacob who turn from transgression," declares YHVH.
Isa 59:21 "And as for me, this is my covenant with them," says YHVH: "My Spirit that is upon you, and my words that I have put in your mouth, shall not depart out of your mouth, or out of the mouth of your offspring, or out of the mouth of your children's offspring," says YHVH, "from this time forth and forevermore."

Isaiah, the Redeemer shall come to Zion and save only those who have turned away from sin (v20) i.e. it is the complete opposite of what Paul is saying. Paul is saying that the "Deliverer" will take away the sins of the sinners nothing to do on the part of the sinners. Isaiah is saying that the ones who will be saved are those who, on their own, turn away from sin.

YHVH's covenant is not to take away our sins but that His people should keep His word “from henceforth and forever”, then He will be their God.

Sin is forgiven only when we repent. Otherwise YHVH will “take away” sin by removing it through judgment.
down and strips its branches.
Isa 27:11 When its boughs are dry, they are broken; women come and make a fire of them. For this is a people without discernment; therefore he who made them will not have compassion on them; he who formed them will show them no favor.
Isa 27:12 In that day from the river Euphrates to the Brook of Egypt YHVH will thresh out the grain, and you will be gleaned one by one, O people of Israel.
Isa 27:13 And in that day a great trumpet will be blown, and those who were lost in the land of Assyria and those who were driven out to the land of Egypt will come and worship YHVH on the holy mountain at Jerusalem.
**I Corinthians**

1Co 15:3  For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures,

<table>
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<tr>
<th>Quoted from Isa 53.</th>
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1Co 15:4  that he was buried, that he was raised on the third day in accordance with the Scriptures,

| One has to start reading from Isa 41 where the reference to “servant” clearly means the nation of Israel. When we get to Isa 53, the servant is still the nation of Israel but this is where Christianity has taught that the servant in Isa 53 is the Christ and that he has died FOR our sins. This would contradict Ezekiel 18 which says that a man is responsible for his own sins and no one can die a vicarious (as a substitute) death for that sinner.  

Isa 53:5 can be translated from the Hebrew as He (Israel) was wounded BECAUSE of our transgressions, he was bruised BECAUSE of our iniquities.  

Nowhere in Scripture does it say the Messiah would die and be raised on the third day. |
II Corinthians

2Co 8:7 But as you excel in everything—in faith, in speech, in knowledge, in all earnestness, and in our love for you—see that you excel in this act of grace also.

2Co 8:8 I say this not as a command, but to prove by the earnestness of others that your love also is genuine.

2Co 8:9 For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich.

2Co 8:10 And in this matter I give my judgment: this benefits you, who a year ago started not only to do this work but also to desire to do it.

2Co 8:11 So now finish doing it as well, so that your readiness in desiring it may be matched by your completing it out of what you have.

2Co 8:12 For if the readiness is there, it is acceptable according to what a person has, not according to what he does not have.

2Co 8:13 For I do not mean that others should be eased and you burdened, but that as a matter of fairness

2Co 8:14 your abundance at the present time should supply their need, so that their abundance may supply your need, that there may be fairness.

2Co 8:15 As it is written, "Whoever gathered much had nothing left over, and whoever gathered little had no lack."

Exo 16:14 And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as frost on the ground.

Exo 16:15 When the people of Israel saw it, they said to one another, "What is it?" For they did not know what it was. And Moses said to them, "It is the bread that YHVH has given you to eat.

Exo 16:16 This is what YHVH has commanded: 'Gather of it, each one of you, as much as he can eat. You shall each take an omer, according to the number of the persons that each of you has in his tent.'"

Exo 16:17 And the people of Israel did so. They gathered, some more, some less.

Exo 16:18 But when they measured it with an omer, whoever gathered much had nothing left over, and whoever gathered little had no lack. Each of them gathered as much as he could eat.

2 Cor 8:15 quotes from Ex 16:18 but the context is completely different. In 2 Cor, Paul is talking about sharing with one another, that those who have abundance should share with those who lack.

Ex 16 is about YHVH providing the children of Israel in the wilderness with manna to eat and His instruction on how much they are to collect each day.
Galatians

Gal 3:5 Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith—
Gal 3:6 just as Abraham "believed God, and it was counted to him as righteousness"?
Gal 3:7 Know then that it is those of faith who are the sons of Abraham.

Gen 15:5 And he brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So shall your offspring be."
Gen 15:6 And he (Abraham) believed YHVH, and he counted it to him as righteousness.
Gen 15:7 And he said to him, "I am YHVH who brought you out from Ur of the Chaldeans to give you this land to possess."

Gen 15:6 has been used by the Christian church to teach that one needs to just have faith in Jesus Christ and one is then imputed as righteous before God is just as Abraham believed God by faith and for that he was considered righteous by God. This is the wrong interpretation of this verse. In context, YHVH made a promise to Abraham that he (Abraham) would be a father of multitudes. Abraham trusted that this will happen, even when he didn't have an heir. He believed/trusted that it will happen because YHVH is righteous and would not be lying to him and will bring it to pass. In many English translations, the verse is given as “And he (Abraham) believed YHVH, and He (YHVH) counted it to him (Abraham) as righteousness”. By putting a capital H in the "he" it reverses the order of the sentence that because Abraham believed God, God then counted him as righteous.

Hebrew has no capital letters, so the “he counted” can mean “Abraham counted” and the “him” can be YHVH and not Abraham.

How do we know this to be the case? Let's look at Nehemiah 9:7-8.

Neh 9:7 You are YHVH, the God who chose Abram and brought him out of Ur of the Chaldeans and gave him the name Abraham.
Neh 9:8 You (YHVH) found his (Abraham) heart faithful before you (YHVH), and made
Gal 3:8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed."

with him (Abraham) the covenant to give to his (Abraham) offspring the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and the Girgashite. And you (YHVH) have kept your (YHVH) promise, for you (YHVH) are righteous.

In relating the same incident, Nehemiah makes it clear that because God found Abraham to be faithful, He (YHVH) made a covenant with him (Abraham) to give him (Abraham) the Promised Land and that YHVH kept His promise BECAUSE HE is righteous – exactly what Abraham himself thought.

When Paul wrote to the Galatians and talked about “Scripture”, he could only be referring to the Tanakh or the Old Testament or the Hebrew Bible – the New Testament had not been compiled yet. NO WHERE in Scripture will you find that God will justify the Gentiles by faith. In fact, the word “faith” cannot be found in the Hebrew Bible. The word that Christianity has mistranslated as “faith” is in fact “faithfulness”.

YHVH will judge those who are not faithful in following His ways. He will not justify everyone just because they have faith. He will certainly not justify the wicked.

Ex 23:7 Keep far from a false charge, and do not kill the innocent and righteous, for I will not justify the wicked.
<table>
<thead>
<tr>
<th>Gal 3:9  So then, those who are of faith are blessed along with Abraham, the man of faith.</th>
<th>Deu 27:26  &quot;'Cursed be anyone who does not confirm the words of this law by doing them.' And all the people shall say, 'Amen.'</th>
<th>Abraham was blessed not because he had faith but because he was faithful in keeping all the commandments of YHVH. Gen 26:1  Now there was a famine in the land, besides the former famine that was in the days of Abraham. And Isaac went to Gerar to Abimelech king of the Philistines. Gen 26:2  And YHVH appeared to him (Isaac) and said, &quot;Do not go down to Egypt; dwell in the land of which I shall tell you. Gen 26:3  Sojourn in this land, and I will be with you and will bless you, for to you and to your offspring I will give all these lands, and I will establish the oath that I swore to Abraham your father. Gen 26:4  I will multiply your offspring as the stars of heaven and will give to your offspring all these lands. And in your offspring all the nations of the earth shall be blessed. Gen 26:5  because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws.&quot;</th>
<th>Isn't this a contradiction by Paul? First he says you are under a curse if you rely on works of the law, and to support this, he quotes from Deut 27:26 which clearly says you are cursed if you DON'T keep the law?</th>
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<tbody>
<tr>
<td>Gal 3:10  For all who rely on works of the law are under a curse; for it is written, &quot;Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.&quot;</td>
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<td>Gal 3:11</td>
<td>Now it is evident that no one is justified before God by the law, for &quot;The righteous shall live by faith.&quot;</td>
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<td>Gal 3:12</td>
<td>But the law is not of faith, rather &quot;The one who does them shall live by them.&quot;</td>
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<td>Lev 18:5</td>
<td>&quot;You shall therefore keep my statutes and my rules; which if a man do, he shall live by them: I am YHVH.&quot;</td>
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<td>Deu 21:22</td>
<td>&quot;And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, Deu 21:23 his body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by God. You shall not defile your land that YHVH your God is giving you for an inheritance.</td>
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<td>A more correct translation from the Hebrew of the 2nd part would be: But the righteous will live <strong>in his faithfulness</strong> or the righteous will live <strong>because of his faithfulness.</strong></td>
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<td>Mat 19:16</td>
<td>And behold, a man came up to him (Jesus), saying, &quot;Teacher, what good deed must I do to have eternal life?&quot;</td>
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<td>Mat 19:17</td>
<td>And he (Jesus) said to him, &quot;Why do you ask me about what is good? There is only one who is good. <strong>If you would enter life, keep the commandments.</strong>&quot;</td>
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<td>In the OT, there is nothing about salvation or receiving eternal life <strong>by faith.</strong> That is purely a teaching by Paul.</td>
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<td>When Jesus was asked point blank 'What must I do to have eternal life?' - he gave a point blank answer, no parable, no mystery, no secret formula - <strong>you want eternal life, keep the commandments ie Torah.</strong></td>
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<td>There is nothing in the OT about the Messiah becoming a curse for us. Gal 3:13 has quoted correctly from Deut 21:22-23 but this does not apply to Jesus as he was killed by crucifixion, a Roman invention, not by hanging on a tree, as prescribed by YHVH.</td>
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<td>And even IF Jesus was hung on a tree and...</td>
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<td>Gal 3:16</td>
<td>Now the promises were made to Abraham and to his Seed. It does not say, &quot;And to Seeds,&quot; referring to many, but referring to one, &quot;And to your Seed,&quot; who is Christ.</td>
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<td>But what does the Scripture say? &quot;Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman.&quot;</td>
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<td>Gen 21:10</td>
<td>So she said to Abraham, &quot;Cast out this slave woman with her son, for the son of this slave woman shall not be heir with my son Isaac.&quot;</td>
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<td>Gal 4:30</td>
<td>Became a curse, nowhere in Scripture does it say that that would automatically redeem us from the &quot;curse of the law&quot; ie that the law is done away with.</td>
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<td>Deut 6:25</td>
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Ephesians

Eph 4:8  Therefore it says, "When he ascended on high he led a host of captives, and he gave gifts to men."

Eph 5:14  Therefore he says, "Awake, sleeping ones! And arise from the dead, and Christ shall give you light."

Philippians

Php 2:9  Therefore God has highly exalted him and bestowed on him the name that is above every name,
Php 2:10  so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,
Php 2:11  and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Psalms

Psa 68:18  You ascended on high, leading a host of captives in your train and receiving gifts among men, even among the rebellious, that YHVH God may dwell there.

Isa 26:19  Your dead shall live; their bodies shall rise. You who dwell in the dust, awake and sing for joy! For your dew is a dew of light, and the earth will give birth to the dead.

Isa 45:21  Declare and present your case; let them take counsel together! Who told this long ago? Who declared it of old? Was it not I, YHVH? And there is no other god besides me, a righteous God and a Savior; there is none besides me.

Isa 45:22  "Turn to me and be saved, all the ends of the earth! For I am God, and there is no other.

Isa 45:23  By myself I have sworn; from my mouth has gone out in righteousness a word that shall not return: 'To ME (YHVH) every knee shall bow, every tongue shall swear allegiance.'

Isa 45:22  "Turn to me and be saved, all the ends of the earth! For I am God, and there is no other.

Isa 45:23  By myself I have sworn; from my mouth has gone out in righteousness a word that shall not return: 'To ME (YHVH) every knee shall bow, every tongue shall swear allegiance.'

OT says, “You”; Paul changed it to “He”. OT says, “you received gifts”; Paul changed it to “he gave gifts”.

What is being quoted as being from the OT in Eph 5:14, cannot be found. The closest would be Isa 26:19 which talks about the dead rising.

There is nowhere in the OT where you will find “and Christ / Messiah / Anointed One shall give you light.”

Php 2:10 has wrongly quoted Isa 45:22 to say that every knee should bow down to Jesus and every tongue should confess that Jesus is Lord. YHVH says that there is NO OTHER God and NO OTHER Savior and that every knee should bow down to HIM.
<table>
<thead>
<tr>
<th>Book</th>
<th>No quotes from the OT.</th>
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<tbody>
<tr>
<td><strong>Colossians</strong></td>
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<tr>
<td>1 Thessalonians</td>
<td>No quotes from the OT.</td>
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<tr>
<td>2 Thessalonians</td>
<td>No quotes from the OT.</td>
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<tr>
<td><strong>1 Timothy</strong></td>
<td>No quotes from the OT.</td>
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</table>
2 Timothy

2Ti 3:14 But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it
2Ti 3:15 and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus.
2Ti 3:16 All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness,
2Ti 3:17 that the man of God may be competent, equipped for every good work.

Titus

No quotes from the OT.

Philemon

No quotes from the OT.

All Scripture (which is the OT, since the NT had not been compiled yet) is indeed profitable for teaching, for reproof, for correction, and for training in righteousness.

But nowhere in Scripture does it mention “salvation through faith in Christ Jesus.”
<table>
<thead>
<tr>
<th>Hebrews</th>
<th>Psalms</th>
<th>Notes</th>
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<tbody>
<tr>
<td>Heb 1:5 For to which of the angels did God ever say, &quot;You are my Son, today I have begotten you&quot;? Or again,</td>
<td>Psa 2:7 I will tell of the decree: YHVH said to me, &quot;You are my son; today I have begotten you.</td>
<td>Psalm 2 is written by King David and the “me” applies to King David. If this is a prophecy by the psalmist about Jesus, then Jesus was only begotten that day (when he said ‘today’), so this would contradict the Christian doctrines of Jesus being YHVH or pre-existing with YHVH.</td>
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<td>&quot;I will be to him a father, and he shall be to me a son&quot;?</td>
<td>2Sa 7:12 When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom.</td>
<td>2nd part of Heb 1:5 is quoted from 2 Sam 7:14. If we start reading from v12, YHVH is telling Nathan the prophet to say to David that Solomon, his son, will be the one to build the temple for YHVH, and that YHVH’s promise to David that his kingdom will be forever will be done through the line of Solomon. YHVH will be like a father to Solomon and Solomon will like a son to YHVH.</td>
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<tr>
<td>Heb 1:6 And again, when He brings the firstborn into the world, He says, &quot;Let all God’s angels worship Him.&quot;</td>
<td>Psa 97:1 YHVH reigns; let the earth rejoice; let the multitude of islands be glad.</td>
<td>The 2nd part of v14 talks about the consequences to Solomon when he sins. This verse therefore cannot be applied to Jesus who was supposed to be sinless.</td>
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<td>Psa 97:2 Clouds and darkness are all around Him; righteousness and judgment are the foundation of His throne.</td>
<td>Heb 1:6 is suggesting that YHVH is saying that all God’s angels are to worship the Messiah Son (Jesus) that He is sending into the world. This is supposedly quoted from Ps 97:7.</td>
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<td>Psa 97:3 A fire goes before Him and burns up His enemies round about.</td>
<td>Psa 97 actually talks about the majesty and</td>
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</table>
Heb 1:8 But of the Son he says, "Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom. He has anointed you with the oil of gladness beyond your companions."

Psa 45:6 Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of uprightness;
Psa 45:7 You have loved righteousness and hated wickedness. Therefore God, your God, has anointed you with the oil of gladness beyond your companions;

Psa 102:25 Of old You (YHVH) laid the foundation of the earth, and the heavens are the work of your hands.
Psa 102:26 They will perish, but you will remain; they will all wear out like a garment, like a robe you will roll them up, like a garment they will be changed. But you are the same, and your years will have no end.

Psa 97:4 His lightnings lit up the world; the earth saw and trembled.
Psa 97:5 The hills melted like wax at the presence of YHVH, at the presence of YHVH of the whole earth.
Psa 97:6 The heavens declare His righteousness, and all the people see His glory.
Psa 97:7 All those who serve graven images are ashamed, those who boast themselves in idols; **all gods bow down before Him.**

Psa 45:6 Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of uprightness;
Psa 45:7 You have loved righteousness and hated wickedness. Therefore God, your God, has anointed you with the oil of gladness beyond your companions;

Psa 102:25 Of old You (YHVH) laid the foundation of the earth, and the heavens are the work of your hands.
Psa 102:26 They will perish, but you will remain; they will all wear out like a garment. You will change them like a robe, and they will pass away,
Psa 102:27 but you are the same, and your years have no end.

This Psalm was written by the sons of Korah as a love/wedding song, most likely for King Ahab (Ps 45:9 talks about an ivory palace which Ahab built as referenced in 1 Kgs 22:39) and his marriage to Jezebel (a Tyrian woman from Phoenicia, mentioned in Ps 45:13-14). There is no mention of YHVH attributing all that is in this psalm to His Son (Jesus).

Fairly accurately quoted.
Heb 1:13  And to which of the angels has he ever said, "Sit at my right hand until I make your enemies a footstool for your feet"?

Heb 2:6  It has been testified somewhere, "What is man, that you are mindful of him, or the son of man, that you care for him?"
Heb 2:7  You made him for a little while lower than the angels; you have crowned him with glory and honor,
Heb 2:8  putting everything in subjection under his feet."

Heb 1:13 has quoted from Psa 110:1 except it has conveniently left out the very first bit which says, “A Psalm of/concerning David”. YHVH is talking to King David, whom the psalmist calls “my Lord/Master”.

Psa 8:4  what is man that you are mindful of him, and the son of man that you care for him?
Psa 8:5  You have made him a little lower than the heavenly beings and crowned him with glory and honor.
Psa 8:6  You have given him dominion over the works of your hands; you have put all things under his feet,
Psa 8:7  all sheep and oxen, and also the beasts of the field,
Psa 8:8  the birds of the heavens, and the fish of the sea, whatever passes along the paths of the seas.
Psa 8:9  O YHVH, our Lord, how majestic is your name in all the earth!

Ps 8 is a psalm by David attesting to the greatness of YHVH and His creation and at the same time, wondering why YHVH should grant mortal man dominion over His creation.

The writer of Hebrews has suggested that the “son of man” refers to Jesus and that YHVH has subjected all things under him.

The term “son of man” is used throughout the entire Tanakh NOT as a reference to an individual but to mean “mortal man” or “human being”. Throughout most of the book of Ezekiel, YHVH calls Ezekiel by the term “son of man”.

The NT has erroneously used “Son of Man” from Daniel 7 to refer to Jesus. However, one needs to read Daniel 7 in context to get the true meaning of that term.

In Daniel 7:13, Daniel has a vision: “and behold, with the clouds of heaven there came one like a Son of Man, and He came to the Ancient of Days and was presented before Him.
Dan 7:14  And to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him; His dominion is an everlasting dominion, which
<p>| <strong>Heb 2:12</strong> saying, &quot;I will tell of your name to my brothers; in the midst of the congregation I will sing your praise.&quot; | <strong>Ps 22:22</strong> I will tell of your name to my brothers; in the midst of the congregation I will praise you: | shall not pass away, and His kingdom one that shall not be destroyed. By putting capital letters on “Son of Man”, the Christian translators have made this a title specifically referring to Jesus. But if one reads Dan 7:15-22, just as Daniel did not understand what this vision of a “son of man” meant, it was then explained to him that this “son of man”, this single human being in his vision, represented the saints who are saved and who are given possession of God’s kingdom. Only Christianity has used the title Son of Man to refer specifically to Jesus and that all glory is given to him alone, instead of to all the saints as stated in Dan 7:15-22. Similarly, in Ps 8, it is mortal man and not one individual who is given dominion over YHVH’s creation. Correctly quoted but wrongly attributed to being the words of Jesus. Ps 22 was written by King David during his time of travail. In v20, David asked to be saved from the sword. When was Jesus ever close to being killed by the sword? One cannot take the psalmist’s words in mid-sentence or in the middle of a passage to say that these are prophetic words by Jesus, whereas all the words which do not apply are not from him or about him. |</p>
<table>
<thead>
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<th>Hebrews 2:13</th>
<th>Isaiah 8:18</th>
<th>Psalms 95:7, 8-11</th>
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<tbody>
<tr>
<td>And again, &quot;I will put my trust in him.&quot; And again, &quot;Behold, I and the children God has given me.&quot;</td>
<td>Behold, I and the children whom YHVH has given me are signs and portents in Israel from YHVH of hosts, who dwells on Mount Zion.</td>
<td>For he is our God, and we are the people of his pasture, and the sheep of his hand. Today, if you hear his voice, do not harden your hearts, as in the rebellion, on the day of testing in the wilderness, where your fathers put me to the test and saw my works for forty years. Therefore I was provoked with that generation, and said, &quot;They always go astray in their heart; they have not known my ways.&quot; As I swore in my wrath, &quot;They shall not enter My resting place.&quot; Therefore I swore in my wrath, &quot;They shall not enter My rest.&quot;</td>
</tr>
</tbody>
</table>

**Notes:**
- The 1st part of Heb 2:13 can be found in many parts of the OT and would be correctly quoted as many men have put their trust in YHVH.
- The 2nd part of Heb 2:13 is however taken from just the 1st part of Isa 8:18. The writer of Hebrews has attributed these words (the shortened verse) to Jesus as though Jesus is referring to those that are saved as being given to him by YHVH. But if one reads Isa 8 in context, one will find that these are the words of Isaiah and he is referring to the children that he has physically fathered in his time. It is not a prophecy of future ‘saved ones’ given to Jesus, as implied by the writer of Hebrews.
- Heb 3 has quoted quite correctly from Ps 95 (Meribah = rebellion; Massah = testing) from the English translation except in Heb 3:10 where the word “always” has been added in.
- Ps 95v11 should be translated from the Hebrew as: “Therefore I swore in my wrath, “they shall not enter My resting place.” where YHVH’s “resting place”?
- Psalms 132:13 For **YHVH has chosen Zion; He has desired it for His dwelling place:** This is My resting place forever; here I will dwell, for I have desired it. This is consistent with the Exodus story ie that 1st generation of Israelites did not get to go into the Promised Land (YHVH’s resting place forever) because of their disobedience.
| Hebrews 4:3 | For we who have believed enter that rest, as he has said, "As I swore in my wrath, 'They shall not enter my rest,'" although his works were finished from the foundation of the world. |
| Hebrews 4:4 | For he has somewhere spoken of the seventh day in this way: "And God rested on the seventh day from all His works." |
| Hebrews 4:5 | And again in this passage he said, "They shall not enter my rest." |
| Hebrews 4:6 | Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, |
| Hebrews 4:7 | again he appoints a certain day, "Today," saying through David so long afterward, in the words already quoted, "Today, if you hear his voice, do not harden your hearts." |
| Hebrews 4:8 | For if Joshua had given them rest, God would not have spoken of another day later on. |
| Hebrews 4:9 | So then, there remains a Sabbath rest for the people of God, |
| Hebrews 4:10 | for whoever has entered God's rest has also rested from his works as God did from his. |
| Hebrews 4:11 | Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience. |

| Genesis 2:2 | And on the seventh day God finished His work that He had done, and He rested on the seventh day from all His work that He had done. |
| Psalm 95:11 | Therefore I swore in my wrath, "They shall not enter my rest." |
| Psalm 2:7 | I will tell of the decree: YHVH said to me, "You are my Son; today I have begotten you." |
| As mentioned above, this should be translated as: “Therefore I swore in my wrath, “they shall not enter My resting place.” |

Gen 2:2 should be translated as: And on the seventh day God finished His work that He had done, and He ceased on the seventh day from all His work that He had done.

The writer of Hebrews has quoted several verses to encourage his readers to not harden their hearts so that they may enter the rest of YHVH. But the actual verses quoted actually do not have the word “rest’ in them.

Heb 5:5 | So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "You are my Son, today I have begotten you"; |

Psalm 2:7 – this is a royal psalm, probably about/to King David. There is nothing, even from the beginning of the psalm, to suggest
Heb 5:6 as he says also in another place, "You are a priest forever, after the order of Melchizedek."

Psa 110:1 A Psalm of David. YHVH says to my Lord: "Sit at my right hand, until I make your enemies your footstool."
Psa 110:2 YHVH sends forth from Zion your mighty scepter. Rule in the midst of your enemies!
Psa 110:3 Your people will offer themselves freely on the day of your power, in holy garments; from the womb of the morning, the dew of your youth will be yours.
Psa 110:4 YHVH has sworn and will not change his mind, "You are a priest forever after the order of Melchizedek."

that this is the Messiah speaking this psalm. This is a psalm regarding David. YHVH is speaking to David. IF YHVH is speaking to Jesus, then Jesus would have only been begotten that day (since he said ‘today’).

Hebrew has no capital letters so Melchizedek in v4 need not necessarily be a proper noun, referring to Melchizedek of Gen 14. In fact, v4 is more correctly translated as “You shall be a priest forever, because you are a king of righteousness.”

The purpose of bringing Melchizedek in at this stage is to later introduce the idea that the Levitical priesthood has been replaced by the Melchizedekian priesthood.

Exo 29:8 Then you shall bring his sons and put coats on them,
Exo 29:9 and you shall gird Aaron and his sons with sashes and bind caps on them. And **the priesthood shall be theirs by a statute forever**. Thus you shall ordain Aaron and his sons.

Exo 40:14 You shall bring his sons also and put coats on them,
Exo 40:15 and anoint them, as you anointed their father, that they may serve me as priests.
And their anointing shall admit them to a perpetual priesthood throughout their generations."

Num 25:10  And YHVH said to Moses,
Num 25:11  "Phinehas the son of Eleazar, son of Aaron the priest, has turned back my wrath from the people of Israel, in that he was jealous with my jealousy among them, so that I did not consume the people of Israel in my jealousy.
Num 25:12  Therefore say, 'Behold, I give to him my covenant of peace,
Num 25:13  and it shall be to him and to his descendants after him the covenant of a perpetual priesthood, because he was jealous for his God and made atonement for the people of Israel.'"

Jer 33:17  "For thus says YHVH: David shall never lack a man to sit on the throne of the house of Israel,
Jer 33:18  and the Levitical priests shall never lack a man in my presence to offer burnt offerings, to burn grain offerings, and to make sacrifices forever."

Jer 33:20  "Thus says YHVH: If you can break my covenant with the day and my covenant with the night, so that day and night will not come at their appointed time,
Jer 33:21  then also my covenant with David my servant may be broken, so that he shall not have a son to reign on his throne, and my covenant with the Levitical priests my ministers.
Jer 33:22  As the host of heaven cannot be
Heb 8:8 For he finds fault with them when he says: "Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah,

Heb 8:9 not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. For they did not continue in my covenant, and so I showed no concern for them, declares the Lord.

Heb 8:10 For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people.

Heb 8:11 And they shall not teach, each one his neighbor and each his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest.

Heb 8:12 For I will be merciful toward their iniquities, and I will remember their sins no more."

Heb 8:13 In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.

Jer 31:31 "Behold, the days are coming, declares YHVH, when I will make a new covenant with the house of Israel and the house of Judah,

Jer 31:32 not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares YHVH.

Jer 31:33 But this is the covenant that I will make with the house of Israel after those days, declares YHVH: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.

Jer 31:34 And no longer shall each one teach his neighbor and each his brother, saying, 'Know YHVH,' for they shall all know me, from the least of them to the greatest, declares YHVH. For I will forgive their iniquity, and I will remember their sin no more."

Jer 31:35 In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.

Hebrews has not quoted from Jer 31 accurately. YHVH did not say that because the children of Israel broke His covenant that He showed no concern for them. He said that they broke it even though He was a husband to them.

Heb 8 suggests that because there was a fault with the first covenant, that it is now replaced by a new and better covenant ie that the "old" covenant is now obsolete.

The "old" covenant(s) – there are several covenants that YHVH made with Abraham, with Moses and the Israelites, with the Levitical priests, with King David etc... What ever the covenant, no matter how much man has sinned and broken the covenant from their end, YHVH is a covenant keeping God and will not break His end of the covenant.

Lev 26:44 Yet for all that, when they are in the land of their enemies, I will not spurn them, neither will I abhor them so as to destroy them utterly and break my covenant with them, for I am YHVH their God.

Deu 4:31 For YHVH your God is a merciful God. He will not leave you or destroy you...
or forget the covenant with your fathers that he swore to them

Deu 7:9  Know therefore that YHVH your God is God, **the faithful God who keeps covenant** and steadfast love with those who love him and keep his commandments, to a thousand generations,

Jdg 2:1  Now the angel of YHVH went up from Gilgal to Bochim. And he said, "I brought you up from Egypt and brought you into the land that I swore to give to your fathers. I said, 'I will never break my covenant with you,'

1Ki 8:23  and said, "O YHVH God of Israel, there is no God like you, in heaven above or on earth beneath, **keeping covenant** and showing steadfast love to your servants who walk before you with all their heart,

So there is no ‘NEW’ covenant to replace the “OLD” one – it is the same covenant that YHVH has made with His people – if we keep His commandments (Torah), He will be our God and we will be His people. It is the same set of Laws except this time, the laws will be written in our hearts and not just on tablets of stone.
Heb 9:18  Therefore not even the first covenant was inaugurated without blood.  
Heb 9:19  For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,  
Heb 9:20  saying, "This is the blood of the covenant that God commanded for you."  
Heb 9:21  And in the same way he sprinkled with the blood both the tent and all the vessels used in worship.

<table>
<thead>
<tr>
<th>The conditions of Jer 31:31 have not been fulfilled yet ie that there’ll be no need to teach others about YHVH because everyone will know Him. This will take place when YHVH returns. This has not happened yet, so this “New” covenant has not yet happened.</th>
</tr>
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<tbody>
<tr>
<td>The statement in Heb 9:18 is incorrect. YHVH made His very first covenant with Noah WITHOUT blood – just with the rainbow.</td>
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</tbody>
</table>
| Gen 9:8  Then God said to Noah and to his sons with him,  
Gen 9:9  "Behold, **I establish my covenant with you and your offspring after you**,  
Gen 9:10  and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth.  
Gen 9:11  **I establish my covenant with you**, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth."  
Gen 9:12  And God said, "This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations:  
Gen 9:13  **I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth.**  
Gen 9:14  When I bring clouds over the earth and the bow is seen in the clouds,  
Gen 9:15  I will remember my covenant that is between me and you and every living creature of all flesh. And the waters shall never again |
Heb 9:22  Indeed, **under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.**

Gen 9:16  **When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth.**

Gen 9:17  God said to Noah, "This is the sign of the covenant that I have established between me and all flesh that is on the earth."

So not every covenant must be sealed by blood. There is no law requiring that.

It is not correct to say that without the shedding of blood there is no forgiveness of sins. Sins can be atoned for and forgiven by YHVH in the following ways:

**A Blood-less Flour offering:**

Lev 5:11  "But if he cannot afford two turtledoves or two pigeons, then he shall bring as his offering for the sin that he has committed a tenth of an ephah of fine flour for a sin offering. He shall put no oil on it and shall put no frankincense on it, for it is a sin offering.

Lev 5:12  And he shall bring it to the priest, and the priest shall take a handful of it as its memorial portion and burn this on the altar, on YHVH's food offerings; it is a sin offering.

Lev 5:13  Thus the priest shall make atonement for him for the sin which he has committed in any one of these things, and he shall be forgiven. And the remainder shall be for the priest, as in the grain offering.
| Hebrews 10:5  Consequently, when Christ came into the world, he said, "Sacrifices and offerings you have not desired, **but a body have you prepared for me**;  
| Heb 10:6  in burnt offerings and sin offerings you have taken no pleasure.  
| Heb 10:7  Then I said, 'Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.'"  
| Heb 10:8  When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law),  
| Heb 10:9  then he added, "Behold, I have come to do your will." He does away with the first in order to establish the second.  

| Psalm 40:6  In sacrifice and offering you have not delighted, **but you have given me an open ear**. Burnt offering and sin offering you have not required.  
| Psalm 40:7  Then I said, "Behold, I have come; in the scroll of the book it is written of me:  
| Psalm 40:8  I delight to do your will, O my God; **your law is within my heart**."  
| Psalm 40:9  I have told the glad news of deliverance in the great congregation; behold, I have not restrained my lips, as you know, O YHVH.  
| Psalm 40:10  I have not hidden your deliverance within my heart; I have spoken of your faithfulness and your salvation; I have not concealed your steadfast love and your  

| Hebrews 10 is quoting from Ps 40. It is a psalm by David who is crying out to YHVH to deliver him from his enemies but Hebrews has attributed it as though it is Christ speaking.  
| In Ps 40:6, Hebrews has added in the words **"but a body have you prepared for me"**, replacing the actual words of "; **but you have given me an open ear**".  
| Hebrews then conveniently leaves out the 2nd part of Ps 40:8 **"your law is within my heart"** and concludes that since the sacrifices and offerings are part of the Law and since YHVH no longer delights in them, that YHVH has done away with the Law and has established Christ instead.  
| How do we know the psalm is by David and  

**Contrite repentance and prayer:**  
2Ch 7:12 Then YHVH appeared to Solomon in the night and said to him: "I have heard your prayer and have chosen this place for myself as a house of sacrifice.  
2Ch 7:13 When I shut up the heavens so that there is no rain, or command the locust to devour the land, or send pestilence among my people,  
2Ch 7:14 **if my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land.**
Heb 10:15 And the Holy Spirit also bears witness to us; for after saying, Heb 10:16 "This is the covenant that I will make with them after those days, declares the Lord: I will put my laws on their hearts, and write them on their minds," Heb 10:17 then he adds, "I will remember their sins and their lawless deeds no more."

Psa 40:11 As for you, O YHVH, you will not restrain your mercy from me; your steadfast love and your faithfulness will ever preserve me!
Psa 40:12 For evils have encompassed me beyond number; my iniquities have overtaken me, and I cannot see; they are more than the hairs of my head; my heart fails me.

Jer 31:31 "Behold, the days are coming, declares YHVH, when I will make a new covenant with the house of Israel and the house of Judah.

Jer 31:32 not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares YHVH.

Jer 31:33 But this is the covenant that I will make with the house of Israel after those days, declares YHVH: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.

Jer 31:34 And no longer shall each one teach his neighbor and each his brother, saying, 'Know YHVH,' for they shall all know me, from the least of them to the greatest, declares YHVH. For I will forgive their iniquity, and I will remember their sin no more."

Jer 31:33 "Behold, the days are coming, declares YHVH, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares YHVH.

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Heb 10:18 Where there is forgiveness of these, there is no longer any offering for sin.

called to him out of the mountain, saying, "Thus you shall say to the house of Jacob, and tell the people of Israel:
Exo 19:4 You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself.
Exo 19:5 Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine:
Exo 19:6 and you shall be to me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel."
Exo 19:7 So Moses came and called the elders of the people and set before them all these words that YHVH had commanded him.
Exo 19:8 All the people answered together and said, "All that YHVH has spoken we will do." And Moses reported the words of the people to YHVH.

The forgiveness of sins does not do away with the continuing need to keep YHVH's Laws.

And how can the Book of Hebrews claim that there will be no more offering for sin? Just look at some of the following verses from Ezekiel and the yet-to-come Millennial temple:

Eze 40:39 And in the vestibule of the gate were two tables on either side, on which the burnt offering and the sin offering were to be slaughtered.
Eze 42:13 Then he said to me, "The north chambers and the south chambers opposite
Heb 10:30  For we know him who said,  
"Vengeance is mine; I will repay."  

And again, "The Lord will judge his people."  

Heb 10:37 For, "Yet a little while, and the coming one will come and will not delay;  
Heb 10:38 but my righteous one shall live by faith, and if he shrinks back, my soul has no  
pleasure in him."  

Deu 32:35  Vengeance is mine, and recompense, for the time when their foot shall  
slip; for the day of their calamity is at hand, and their doom comes swiftly.'  

Psa 50:2  Out of Zion, the perfection of beauty,  
God shines forth.  
Psa 50:3  Our God comes; he does not keep silence; before him is a devouring fire, around  
him a mighty tempest.  
Psa 50:4 He calls to the heavens above and to the earth, that he may judge his people:  

Hab 2:3 For still the vision awaits its appointed time; it hastens to the end--it will not lie. If it  
seems slow, wait for it; it will surely come; it will not delay.  
Hab 2:4 "Behold, his soul is puffed up; it is not upright within him, but the righteous shall  
live by his faith.  

There is no “the coming one will come” – this has been added in by the writer of Hebrews.  

“but the righteous shall live by his faith” - in Hebrew the word is “emunah” which means  
faithfulness or steadfastness. In context, Hab 2:4 is saying that the righteous is rewarded  
with life for/because of his faithfulness.  

“and if he shrinks back, my soul has no pleasure in him” – this has been added in by  
the writer of Hebrews.  

Eze 43:19 you shall give to the Levitical priests of the family of Zadok, who draw near  
to me to minister to me, declares YHVH GOD, a bull from the herd for a sin offering.  

Correctly quoted but not in its entirety.
<table>
<thead>
<tr>
<th>Hebrews 12:5</th>
<th>And have you forgotten the exhortation that addresses you as sons? &quot;My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him.</th>
<th>Proverbs 3:11</th>
<th>My son, do not despise YHVH's discipline or be weary of his reproof, Proverbs 3:12</th>
<th>Fairly accurately quoted.</th>
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</thead>
<tbody>
<tr>
<td>Hebrews 12:6</td>
<td>For the Lord disciplines the one he loves, and chastises every son whom he receives.&quot;</td>
<td>Hebrews 12:20</td>
<td>For they could not endure the order that was given, &quot;If even a beast touches the mountain, it shall be stoned.&quot;</td>
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<tr>
<td>Exodus 19:10</td>
<td>YHVH said to Moses, &quot;Go to the people and consecrate them today and tomorrow, and let them wash their garments and be ready for the third day. For on the third day YHVH will come down on Mount Sinai in the sight of all the people.&quot;</td>
<td>Exodus 19:11</td>
<td>And you shall set limits for the people all around, saying, ‘Take care not to go up into the mountain or touch the edge of it. Whoever touches the mountain shall be put to death.&quot;</td>
<td>The writer of Hebrews is using this to contrast that YHVH at Mt Sinai was not approachable but that because of Christ’s death, we can now come directly into His presence.</td>
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<tr>
<td>Exodus 19:12</td>
<td>And you shall set limits for the people all around, saying, ‘Take care not to go up into the mountain or touch the edge of it. Whoever touches the mountain shall be put to death.”</td>
<td>Exodus 19:13</td>
<td>No hand shall touch him, but he shall be stoned or shot; whether beast or man, he shall not live.’ When the trumpet sounds a long blast, they shall come up to the mountain.”</td>
<td>Nowhere in Scripture (the OT) does it say we can come directly into YHVH’s presence. We have to be ritually clean and must have repented/atoned from all our sins. Otherwise the holiness of YHVH will simply burn us up.</td>
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<tr>
<td>Exodus 19:14</td>
<td>So Moses went down from the mountain to the people and consecrated the people; and they washed their garments.</td>
<td>Exodus 19:15</td>
<td>And he said to the people, “Be ready for the third day; do not go near a woman.”</td>
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cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled.
Exo 19:17 Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain.
Exo 19:18 Now Mount Sinai was wrapped in smoke because YHVH had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly.
Exo 19:19 And as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder.
Exo 19:20 YHVH came down on Mount Sinai, to the top of the mountain. And YHVH called Moses to the top of the mountain, and Moses went up.
Exo 19:21 And YHVH said to Moses, "Go down and warn the people, lest they break through to YHVH to look and many of them perish.
Exo 19:22 Also let the priests who come near to YHVH consecrate themselves, lest YHVH break out against them."
Exo 19:23 And Moses said to YHVH, "The people cannot come up to Mount Sinai, for you yourself warned us, saying, 'Set limits around the mountain and consecrate it.'"
Exo 19:24 And YHVH said to him, "Go down, and come up bringing Aaron with you. But do not let the priests and the people break through to come up to YHVH, lest he break out against them."
Exo 19:25 So Moses went down to the people and told them.
<table>
<thead>
<tr>
<th>Hebrews 12:21</th>
<th>Indeed, so terrifying was the sight that Moses said, &quot;I tremble with fear.&quot;</th>
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<tbody>
<tr>
<td>Deuteronomy 9:16</td>
<td>And I looked, and behold, you had sinned against YHVH your God. You had made yourselves a golden calf. You had turned aside quickly from the way that YHVH had commanded you.</td>
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<td>Deuteronomy 9:17</td>
<td>So I took hold of the two tablets and threw them out of my two hands and broke them before your eyes.</td>
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<tr>
<td>Deuteronomy 9:18</td>
<td>Then I lay prostrate before YHVH as before, forty days and forty nights. I neither ate bread nor drank water, because of all the sin that you had committed, in doing what was evil in the sight of YHVH to provoke him to anger.</td>
</tr>
<tr>
<td>Deuteronomy 9:19</td>
<td>For I was afraid of the anger and hot displeasure that YHVH bore against you, so that he was ready to destroy you. But YHVH listened to me that time also.</td>
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<tr>
<td>Moses was not trembling in fear of YHVH but was afraid of YHVH’s anger against the people for they had just made and worshipped the golden calf. Again, a small part of a verse quoted out of context.</td>
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<p>| Hebrews 13:5 | Keep your life free from love of money, and be content with what you have, for he has said, &quot;I will never leave you nor forsake you.&quot; |
| Hebrews 13:6 | So we can confidently say, &quot;The Lord is my helper; I will not fear; what can man do to me?&quot; |
| Deuteronomy 31:6 | Be strong and courageous. Do not fear or be in dread of them, for it is YHVH your God who goes with you. He will not leave you or forsake you. |
| Psalm 118:6 | YHVH is on my side; I will not fear. What can man do to me? |
| Psalm 118:7 | YHVH is on my side as my helper; I shall look in triumph on those who hate me. |
| Fairly correct except it is quoted in the 1st person whereas in Deut 31, it is in the 3rd person. |
| The writer of Hebrews has combined 2 verses from Ps 118 into one. |</p>
<table>
<thead>
<tr>
<th>James</th>
<th></th>
<th>Pro 3:34 Toward the scorners He is scornful, but to the humble He gives favor.</th>
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</thead>
<tbody>
<tr>
<td>Jas 4:5 Or do you suppose it is to no purpose that the Scripture says, &quot;He yearns jealously over the spirit that he has made to dwell in us&quot;?</td>
<td></td>
<td>This verse does not exist in the Scripture.</td>
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<tr>
<td>Jas 4:6 But he gives more grace. Therefore it says, &quot;God opposes the proud, but gives grace to the humble.&quot;</td>
<td></td>
<td>Not quoted correctly.</td>
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</tbody>
</table>
1 Peter

1Pet 1:24 for "All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls.
1Pet 1:25 but the word of the Lord remains forever." And this word is the good news that was preached to you.

Isa 40:6 A voice says, "Cry!" And I said, "What shall I cry?" All flesh is grass, and all its beauty is like the flower of the field.
Isa 40:7 The grass withers, the flower fades when the breath of YHVH blows on it; surely the people are grass.
Isa 40:8 The grass withers, the flower fades, but the word of our God will stand forever.

1 Peter has quoted from Isa 40. In Isa 40, the 'word of God' is the entire Tanakh. However, 1 Peter has taken this 'word' to be the good news of Christian salvation. The Christian doctrine of salvation through belief in the vicarious sacrifice of Jesus is not found in Scripture/the word of God/the OT. In fact, Eze 18 tells us that no man can die for another man’s sin.

Eze 18:4 Behold, all souls are mine; the soul of the father as well as the soul of the son is mine: the soul who sins shall die.

Also:

Exo 32:31 So Moses returned to YHVH and said, "Alas, this people has sinned a great sin. They have made for themselves gods of gold.
Exo 32:32 But now, if you will forgive their sin--but if not, please blot me out of your book that you have written."
Exo 32:33 But YHVH said to Moses, "Whoever has sinned against me, I will blot out of my book."

Num 35:33 You shall not pollute the land in which you live, for blood pollutes the land, and no atonement can be made for the land for the blood that is shed in it, except by the blood of the one who shed it.
<table>
<thead>
<tr>
<th>1Pet 2:6  For it stands in Scripture: “Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and whoever believes in him will not be put to shame.”</th>
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</thead>
<tbody>
<tr>
<td>Isa 28:16  therefore thus says YHVH GOD, “Behold, I am the one who has laid as a foundation in Zion, a stone, a tested stone, a precious cornerstone, of a sure foundation: ‘Whoever believes will not be in haste.’</td>
</tr>
</tbody>
</table>
| Deu 24:16  "Fathers shall not be put to death because of their children, nor shall children be put to death because of their fathers. Each one shall be put to death for his own sin."

Jer 31:29  In those days they shall no longer say: ‘The fathers have eaten sour grapes, and the children’s teeth are set on edge.’

Jer 31:30  But everyone shall die for his own sin. Each man who eats sour grapes, his teeth shall be set on edge.

1 Pet 2:6 has added in “whoever believes in him will not be put to shame.”

What is this ‘sure foundation’ laid in Zion? It is not a person, not a “him” that we are to believe in. It is the nation of Israel – YHVH has covenanted that the children of Israel will eventually be in the Land, His Land and if we study the whole of Isa 28 in context, it is about YHVH’s judgment upon Ephraim/Israel who had strayed from Him. They will be judged according to the righteousness of Torah but they will eventually re-learn YHVH’s Torah, line upon line, precept upon precept, so that they will know the truth.

The last part of Isa 28:16 is more correctly translated - the one who trusts (in YHVH’s word) need not have to hasten i.e. those who trust do not need to do anything to hasten the process of YHVH’s return to Zion – YHVH will cause it all to come to pass in His own time.
1Pet 2:7 So the honor is for you who believe, but for those who do not believe, "The stone that the builders rejected has become the cornerstone."

Psa 118:22 The stone that the builders rejected has become the cornerstone.

1Pet 2:8 and "A stone of stumbling, and a rock of offense." They stumble because they disobey the word, as they were destined to do.

Isa 8:13 But YHVH of hosts, him you shall honor as holy. Let him be your fear, and let him be your dread.
Isa 8:14 And he will become a sanctuary and a stone of offense and a rock of stumbling to both houses of Israel, a trap and a snare to the inhabitants of Jerusalem.
Isa 8:15 And many shall stumble on it. They shall fall and be broken; they shall be snared and taken."
Isa 8:16 Bind up the testimony; seal the teaching among my disciples.
Isa 8:20 To the teaching and to the testimony! If they will not speak according to this word, it is because they have no dawn.

Psa 118:2 Let Israel say, "His steadfast love endures forever."
Psa 118:3 Let the house of Aaron say, "His steadfast love endures forever."
Psa 118:4 Let those who fear YHVH say, "His steadfast love endures forever."

The stone that has been rejected by everyone is the nation of Israel. There is nothing in this psalm about any messianic figure.

In Rom 9:32, Paul suggested that 'the works of the law' i.e. keeping the Torah is the 'stumbling stone'. He then added in the 2nd part of Isa 28:16 to say that one needs to believe in the Messiah, to be saved i.e that salvation is by faith in the Messiah and not by keeping the Torah.

But here, Peter is saying Jesus is the stone that the people have rejected, that he is also a stumbling stone.

Same verses quoted but both times out of context.

If we read Isa 8 in context, it is YHVH Himself, and His ways, that is the 'stumbling stone'. We also know that faith alone is not enough. Faith without works is dead – James 2:17. In fact, in James 2v24, James, says “You see then that a man is justified by works, and not by faith only.
1Pet 2:21  For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps.

1Pet 2:22  **He committed no sin, neither was deceit found in his mouth.**

1Pet 2:23  When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly.

1Pet 2:24  He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.

1Pet 2:25  For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.

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Isa 53:9  And they made his grave with the wicked and with a rich man in his death, although **he had done no violence**, and there was no deceit in his mouth.

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If we cling to YHVH, He will be our sanctuary. If we rebel against Him, then He will be like a stumbling stone, which will cause us to fall.

Look at Isa 8 v 16, 20 – YHVH’s Law is to be sealed up among His people.

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1 Pet 2:22 has changed the words of Isa 53:9.

1 Pet 2:23-25 are a paraphrase and not a direct quote from Isa 53 but is the central tenet of Christianity, derived from Isa 53.

However, one has to start reading from Isa 41 where the reference to “**servant**” clearly **means the nation of Israel**. When we get to Isa 53, the servant is still the nation of Israel but this is where Christianity has taught that the servant in Isa 53 is the Christ and that he has died FOR our sins. This would contradict Ezekiel 18 which says that a man is responsible for his own sins and no one can die a vicarious (as a substitute) death for that sinner.

Isa 53:5 can be translated from the Hebrew as He (Israel) was wounded BECAUSE of our transgressions, he (Israel) was bruised BECAUSE of our iniquities.
<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
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<tr>
<td>1Pet 3:10-12</td>
<td>For &quot;Whoever desires to love life and see good days, let him keep his tongue from evil and his lips from speaking deceit; let him turn away from evil and do good; let him seek peace and pursue it. For the eyes of the Lord are on the righteous, and his ears are open to their prayer. But the face of the Lord is against those who do evil.&quot; 1Pet 4:18 And &quot;If the righteous is scarcely saved, what will become of the ungodly and the sinner?&quot; 1Pet 5:5 Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for God opposes the proud but gives grace to the humble.&quot;</td>
</tr>
<tr>
<td>Psa 34:12-16</td>
<td>What man is there who desires life and loves many days, that he may see good? Keep your tongue from evil and your lips from speaking deceit. Turn away from evil and do good; seek peace and pursue it. The eyes of YHVH are toward the righteous and his ears toward their cry. The face of YHVH is against those who do evil, to cut off the memory of them from the earth. The fruit of the righteous is a tree of life, and whoever captures souls is wise. If the righteous is repaid on earth, how much more the wicked and the sinner! Toward the scorners He is scornful, but to the humble He gives favor.</td>
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<tr>
<td>Deu 6:25</td>
<td>And it will be righteousness for us, if we are careful to do all this commandment before YHVH our God, as He has commanded us. The 'righteous' are those who are committed to keep the Torah/instructions/Laws of YHVH.</td>
</tr>
</tbody>
</table>
| 1 Pet 3:10-12 is supposed to be quoted from Ps 34:12-16 but is not quoted accurately. The eyes of YHVH are toward the righteous. Who are the 'righteous'?

Deu 6:25 And it will be **righteousness** for us, if we are careful to do all this commandment before YHVH our God, as He has commanded us.

The 'righteous' are those who are committed to keep the Torah/instructions/Laws of YHVH. |
| 1 Pet 4:18 | has misquoted from Pro 11. No where does Pro 11:31 say the righteous is 'scarcely saved'. In fact, v10 clearly says the righteous gets to eat of the tree of life and receives his reward on earth. Likewise, the wicked and the sinner will be judged by their works as well. |
| 1 Pet 5:5 | has quoted incorrectly. |
2 Peter

2 Pet 2:22 What the true proverb says has happened to them: “The dog returns to its own vomit, *and the sow, after washing herself, returns to wallow in the mire.*”

Pro 26:11 Like a dog that returns to his vomit is a fool who repeats his folly.

2 Pet 2:22 has quoted only the 1st part of Pro 26:11, which refers to the fool repeating his folly. Peter is talking about false teachers and has taken his OT quote out of context. The 2nd part of what Peter claims to be from the Scriptures – “*and the sow, after washing herself, returns to wallow in the mire*” – is not found anywhere else in Scripture/OT.
1 John
No quotes from the OT.

2 John
No quotes from the OT.

3 John
No quotes from the OT.

Jude
No quotes from the OT.

The Book of Revelation
No quotes from the OT.